Charles Seminary Library
Carthagena, Ohio
JUL 24 '61

Apollo in Podunk: A Poem
— John Fandel

THE

Commonweal

Custom and the Court

The Sunday Laws

by Thomas J. O'Toole

Japan's Life Without Father

by Edward Seidensticker

Atoms for Peace

by Norma Krause Herzfeld

Yves Simon, Philosopher

by Leo R. Ward

lume LXXIV, No. 14 June 30, 1961 Twenty-Five Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Substance and Variety

This June 30 issue supplies a good sampling of the range and pertinence of the comments The Commonweal publishes each week. The following list from issues published in the last 17 weeks offers further evidence of the magazine's wide scope of interests.

The Neutral Tide ..... **Daniel M. Friedenberg**
Approaches to Scripture .. **Gregory Baum, O.S.A.**
Jazz and Jim Crow ..... **Nat Hentoff**
The Sporting Life ..... **John P. Sisk**
Catholics in Latin America
Erik von Kuenhelt-Leddihn
NATO's Nuclear Crisis .....**Ronald Steel**
Celebrate the Civil War? ..... **Howard N. Meyer**
Federal Aid to Catholic Schools
George H. Dunne, S.J.
Surviving the Bomb ..... **Vincent Wilson, Jr.**
America's Migrant Workers ..... **Sue Keisker**
Ox Mountain Parable ... **Thomas Merton, O.C.S.O.**
Racism and the Labor Movement
Thomas R. Brooks
German Catholic Voice ..... **George N. Shuster**
Woman's Place ..... **Doris Grumbach**
Nuclear Weapons
Edward Stillman and William Pfaff
Schism in Education ..... **Christopher Dawson**
Southern Pilgrimage ..... **Dorothy Day**
Three Roads to Unity ..... **Bede Griffiths, O.S.B.**

A trial subscription for the next 17 issues will provide an abundance of good reading of a comparable range and quality for this summer and well into next fall.

FOR NEW SUBSCRIBERS ONLY

THE COMMONWEAL
232 Madison Ave., New York 16, N. Y.
Enclosed is $2.00. Send your trial offer of 17 issues to:

NAME _____

STREET _____

CITY _____ ZONE _____ STATE _____

6/30/61

THIS WEEK

Week by Week 339

Anno Domini 1961
by James O'Gara 342

The Sunday Laws
by Thomas J. O'Toole 343

Apollo in Podunk: A Poem
by John Fandel 345

Japan's Life Without Father
by Edward Seidensticker 346

Atoms for Peace
by Norma Krause Herzfeld 349

Yves Simon, Philosopher
by Leo R. Ward 351

The Screen
by Philip T. Hartung 353

Of Note: "Divisive" Parochial Schools?
by John B. Sheerin 354

Books 356

THE COMMONWEAL
232 MADISON AVENUE
NEW YORK 16

Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
JAMES FINN
RICHARD HORCHLER

Drama Critic: RICHARD HAYES; *Movie Critic:* PHILIP T. HARTUNG; *Paris:* ROBERT BARRAT; *Rome:* GUNNAR D. KUMLIEN; *Great Britain:* MICHAEL P. FOGARTY

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Second-class postage paid at Orange, Conn. Printed in the U.S.A. and published weekly, except biweekly from mid-July to mid-September, at 440 Post Road, Orange, Conn., by The Commonweal Publishing Co., Inc., 232 Madison Ave., New York 16, N.Y. MUrray Hill 3-2042.

Copyright © 1961 The Commonweal Publishing Co., Inc.

U.S. and Canada, $8 a year. Foreign, $10. Single copies 25¢
Printed at the Wilson H. Lee Co., Orange, Conn.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SEVENTH YEAR OF PUBLICATION

week by week

DARK CLOUDS OVER GENEVA

NO SOONER had President Eisenhower announced the moratorium on nuclear testing—two and a half years ago—than the pro-test forces began pressuring the Administration to resume the tests. As time went on the pressures grew stronger, for several reasons, and it appears now that President Kennedy may yield to them.

The arguments for and against the original voluntary test ban have not changed substantially. Those who insisted the United States should continue testing maintained that it was vitally important to improve and expand our nuclear weapons arsenal, especially the "small" or tactical types which might be used in "limited" nuclear war. They argued that the Soviet Union would be likely to conduct clandestine tests and thereby wipe out the West's headstart in nuclear weapons technology. The world-wide fear of the hazards of radioactive fallout they dismissed as grossly exaggerated. As for the damage to this country's position in world opinion which would result from a unilateral decision to resume testing, the pro-testers merely weighed this factor as less important than that of military security.

Against these arguments, it was contended by those who would ban further tests that the possibility of a "limited" nuclear war was extremely doubtful, apart from the question of its desirability, and hence "tactical" nuclear weapons would most likely never be used. Additionally, the anti-testers pointed out that the only tests which could be conducted by the Soviets without detection were underground tests, extremely expensive and difficult, and of limited usefulness. In this same area of debate, they noted that the U.S. had held 134 to the Soviet Union's 55 test explosions; a continued moratorium on tests, they maintained, tended to guarantee the United States lead in weapons technology, since clandestine testing by the Soviets could hardly make up the large U.S. advantage.

Most of all, however, those who opposed further nuclear tests could point to the fact that "permissible" radiation levels have been over the years regularly—and obviously reluctantly—lowered by the Atomic Energy Commission as a result of further studies. They could cite much scientific testimony on the probable and possible effects on world health even of the tests already held. Finally, they argued that the test ban slowed the development and spread of nuclear weapons and was a step at least toward ending the nuclear arms race.

THE ONLY change in the test-ban debate—although it is a large one—has been the change in the attitude of the Soviet Union. For years the Soviets had haggled over the extent and kind of inspection arrangements they would agree to, but always it had seemed at least possible to work out a compromise acceptable to both sides. Then suddenly the Communists introduced the "troika" principle into the test-ban negotiations, asking in effect for a veto-power over all inspection activities by the proposed international commission. The latest Soviet demand, that the test-ban talks be merged with general disarmament negotiations, amounts to an "our way or not at all" ultimatum.

Thus the prospects for test-ban agreement, and for progress toward any kind of disarmament, seem gloomier than ever. It appears that the U.S.S.R. does not want a test-ban treaty, at least at this time, and has gone so far as almost to invite the West to break off the Geneva talks. Speculation about the reason for the Soviet switch is widespread, the likeliest explanation being some sort of deal between Premier Khrushchev and the Chinese Communists, perhaps a delaying action to permit the Peiping

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

government to conduct some nuclear tests of its own before East-West agreement is reached.

But even if the Soviet Union for whatever reason does want the Geneva talks to be abandoned, even if it does not want a nuclear test-ban, the question of whether to test or not is not thereby automatically decided for the United States. Despite the present outcry that the Geneva talks have failed, and therefore the U.S. should return to testing, the arguments for and against resuming tests are not really altered by the apparent Soviet change of heart. As in the past the weighing of all the factors involved led us to urge that the United States suspend its own tests, and continue the voluntary moratorium, so we urge now that the tests not be resumed.

If it is true that the Soviet Union is no longer interested in a test-ban, it would obviously suit the Communists very well if the U.S. were the one to break off the talks and take the initiative in resuming nuclear testing. We should not let the Soviets have the advantage both ways—first, in obstructing the negotiations at their pleasure; second, in having the U.S. obligingly assume the responsibility for the breakdown in the talks. Perhaps the test-ban negotiations are doomed, but let it be the Soviets who deliver the death-blow, not the President of the United States.

MEANINGFUL ENCOUNTER

WHEN ADLAI STEVENSON was interviewed about halfway through his extensive trip through South America, he gave the impression that he had encountered few surprises. The pattern varies in detail from country to country but the chronic need to increase productivity per person there is a general one. Only Argentina and Uruguay are self-sufficient in food. The notorious gap between the living standards of the impoverished masses and a small wealthy minority continues. In several countries our Ambassador to the U.N. ran into, and shrugged off, organized student riots.

Adlai Stevenson's personal prestige, his concern over local problems and the cordiality of the various heads of state combined to make official contacts harmonious. By emphasizing the urgency of social and political reforms in his speech in dictatorial Paraguay, Mr. Stevenson underlined growing United States interest in the well-being of the peoples of Latin America. Doubtless he had little to do with the contrast provided by the tiny *Volkswagen* which President Quadros of Brazil drove to their place of meeting and the bulky State Department Cadillac in which a chauffeur drove our Ambassador to the scene. Yet that contrast demonstrated, as well as anything could, how far we still are from recognizing one key aspect of our problem.

A KENNEDY DEFEAT

AFTER FIVE months in office, John F. Kennedy has not demonstrated to everyone's agreement precisely where his sympathies lie. Some observers find his policies too much a continuation of those of his predecessor—particularly in foreign affairs. Similarly they find his cautiousness on recovery programs, taxes and budgetary matters pronounced enough to place him with conservatives.

The President's record on other domestic matters raises doubts as to the validity of such impressions, however, and the new legislation he has most firmly supported tends to place him rather with the reformists. This is preeminently true of the Administration's four-agency program for the regulatory commissions, where it has long been felt that private interests have had too much of an edge over the public concern.

One of these is the Federal Communications Commission, now headed by the crusading Newton N. Minow. Under present rules of operation cases have so piled up that a tremendous backlog of adjudicating has accumulated. The formula designed to overcome this situation in the F.C.C. was deemed applicable in its general outline for the Securities and Exchange Commission, the Federal Trade Commission and the Civil Aeronautics Board as well. But the bill providing for the desired reorganization of the F.C.C. ran head-on into an overwhelming phalanx of House opposition headed by Speaker Sam Rayburn himself. It was defeated by a vote of 323 to 77.

There is no doubt that the broadcasting companies favor the retention of a cumbersome system by which they can hopelessly clog the workings of the commission. They oppose streamlining F.C.C. proceedings to make the agency more effective. But why did so many Congressmen oppose the Administration on this, Democrats as well as Republicans?

Of the several cogent explanations, by far the most significant is the relationship between Congressmen and their local T.V. and radio stations. Members of the House become beholden to these purveyors of information in various ways. Representatives often seek free broadcasting time for speaking to their constituents and purchase prime

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

broadcasting time during electoral campaigns. Because of this "public service" connection, Congressmen tend to be unusually susceptible to the pleas of the powerful broadcasters' lobby, which is known to be especially strong on the local level. Perhaps the watering down of the proposal embodied in the Harris Bill may be sufficient to secure the passage of this substitute measure if the industry does not object too strenuously. All this appears to reflect an overly intimate relationship between public servants and private interests—a relationship that calls for the most thorough study.

RETURN TO THE BATTLE

PRESIDENT KENNEDY is apparently prepared to fight for his foreign-aid program, and it is a good thing he is.

Over the years the nation has become accustomed to a certain amount of sniping at the entire concept of foreign aid; for some people aid to the underdeveloped countries has always been "Operation Rathole" and those who support it "bleeding hearts" or—the ultimate insult in their lexicon—"do-gooders." Today, though, disenchantment with foreign aid is more general, extending to men who would in times past have been expected to be all-out in support of the program, most recently, for example, Supreme Court Justice William O. Douglas.

Justice Douglas' reasons for attacking the foreign aid program are not, of course, those of the perennial critics; his complaint, in brief, is that our aid has shored up too many corrupt regimes and that in too many countries it has made the rich richer and has either not helped the poor or left them worse off than they were in the first place. If there is some truth in these charges, we think the picture is not nearly so bad as Justice Douglas paints it. But our point here is that if liberal forces in effect form an anti-foreign aid coalition with the conservatives—for however different motives—the program is doomed, and this would be a disaster.

President Kennedy's recent address on the subject made very good sense to us. We don't see how anyone could deny that there have been mistakes made in the program in the last fifteen years; how could it be expected that there would not be? But leaving aside those failures due to human weakness which can be expected in any operation of this nature and size, the great weaknesses in the past operation of our foreign aid program seem to fall into three major categories. First of all, there has been entirely too much emphasis on the military aspects of the program; secondly, short-term aid on a year-by-year basis often does not permit the kind of long-range development that is needed; thirdly, aid programs have sometimes overlooked the necessity for internal reforms in the nation concerned if the aid is to accomplish what it should.

All this is, we think, true enough. What we cannot see is why such failings and drawbacks in the program should be taken to mean that the foreign aid effort is worthless. The basic problem remains to be dealt with: the less developed areas now emerging from the colonial past need Western help desperately to feed their expanding populations; if concepts of justice and charity do not prompt us to help them, self-interest alone should, for poverty and injustice are Communist allies in Khrushchev's effort to dominate the world.

In his talk on foreign aid, President Kennedy struck almost a wistful note when he said that he simply could not understand how people who seemed most eager to halt the spread of Communism in the world could also be the most determined in their opposition to the foreign aid program. We share his bewilderment; we would like to hope that some of the present opposition to his foreign aid proposals will disappear when it is realized that aid to these areas from Communist countries is increasing, not decreasing—indeed, that thousands of Communist technicians are already hard at work in these countries at a time when some Americans are still questioning the very idea of a United States Peace Corps. Yet if past experience is any guide, there is very little basis for this hope for a change—the dyed-in-the-wool enemy of foreign aid does not change easily. And to us this means that those who normally support the concept of foreign aid, both in and out of Congress, are going to have to work even harder this year for the long-range commitment President Kennedy is asking.

The effort will not be easy, if only because the argument is such an old one. It is tiresome to go over the same ground year after year, and the temptation is to throw up one's hands and let the critics have their way. Yet this should be recognized as a temptation, and one to which we must not yield. As Congress prepares to take up the President's request, all of us could ponder with profit a comment by the late Senator Arthur H. Vandenberg which Mr. Kennedy quoted: "There is no point in throwing a drowning man twenty feet off the beach a ten-foot rope." Of all the criticisms of foreign aid, we think, this comes closest to the truth: we have too often tried to make do with a ten-foot rope.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ANNO DOMINI 1961

LAST WEEK I described the way in which the perennial conservative-liberal debate kept a T.V. show I participated in from coming to grips with the assigned topic, "What it means to be a Catholic in America." In one sense, of course, and this the most basic sense, being a Catholic in America in 1961 means exactly what it meant to be a Catholic five hundred or a thousand years ago. The Church so considered is timeless, transcending history and nationality. Of this there is no question.

But it is possible to speak validly of the Church in another and less fundamental sense, as we do, for example, when we say that Catholicism in France is sharply different from that in Spain, or Catholicism in Ireland from that in Latin America. Catholicism in this country differs from Catholicism elsewhere in the sense that our national institutions are different, our history is different, and we who are Catholics affect our culture and are affected by it in ways that are not French or Italian or Spanish but American. And thus while it is true that being a Catholic means the same thing in America as it does in Spain, it is also true that it means something quite different too.

I won't capture that difference in a page—any more than a T.V. program could sum it up in an hour. There are just too many of us, and we are far too diverse in background, ethnic tradition and present situation for very many easy generalizations.

Obviously, being a Catholic in America in 1961 means quite different things for John F. Kennedy and for a newly arrived Spanish-speaking Puerto Rican. It means different things for the Italian second-generation Catholic and for the rare Catholic whose family was here in colonial days. It means different things for the German Catholic of Minnesota or Wisconsin and for the Polish Catholic of Detroit or Gary. It even means different things for the Irish-American boy from Studs Lonigan's South Side Chicago and for his lace-curtain cousin in the same city.

Granting all this, though, I share the view that from a sociological point of view one factor is central, and this is the fact that the Church in this country has been essentially an immigrant Church. There were Catholics here at the time of the Revolution, of course, and we are proud that one of the signers of the Declaration of Independence was a member of a famous Catholic family, and a cousin of the first American Bishop, to boot. Yet the Church in this country grew to its current proportions only with the coming of the great waves of European immigration in the last century, and much of the American Catholic present can be understood only in terms of that fact.

The assimilation of the Catholic immigrant into the life of the nation and of the Church in this country was a remarkable feat. It was accomplished despite the bitter opposition the immigrant often encountered — an opposition dramatically illustrated by the Know Nothing attacks on Catholic churches and schools which took place not so many decades ago. And here one cannot help being struck again with what is surely one of the great ironies of our history. For while the nativists attacked the "foreign" Church, the Catholic immigrant himself proceeded to demonstrate that there was no conflict between his religious beliefs and his allegiance to his new-found country.

The Know Nothing days are behind us now, and being a Catholic in America today means something entirely new. True, some of the scars from the bad old days still trouble us occasionally, and on both sides there are a few men who seem almost anxious to open ancient wounds anew. By and large, though, the really bitter divisions of the past are either gone or going fast, and I see a growing desire in this country to put these unhappy pages in our history firmly behind us—a fact of which the election of the first Catholic President stands as an obvious symbol.

To a large extent, I think, Catholics have not yet fully realized the implications of this new state of affairs. For many of our fathers and grandfathers, life in a political, social or cultural ghetto was a necessity imposed by the society in which they found themselves. Today the walls are coming down, and Catholics find themselves more and more free to participate fully in the life of our open society. But many of our old behavior patterns and defensive responses linger on, often without our even being aware of the fact.

Adjusting to our changing situation will not be easy. But the time has come, it seems to me, when we must try to bring the meaning of our Catholicism to bear on the general American situation in a way we have not yet done. More and more, I believe, we need to think in terms of the larger community rather than of "Catholic interests"; more and more, in company with our fellow-Americans, we must grapple not simply with our own problems but with the great questions that confront the entire nation—war and peace, the nuclear stalemate, Communism and international social justice, the race question here and abroad, the creation of a world community of nations under law.

On such questions Catholics should have a contribution to make. We can best make it, I am convinced, by deepening our own realization of what it is that makes us unique — unique because we are at once American and Catholic.

JAMES O'GARA.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Sunday Laws

In a pluralistic society like ours complete and absolute accommodation of the religious conscience is not feasible

by THOMAS J. O'TOOLE

THE RECENT PRESIDENTIAL election and the current school aid controversy have spawned an enormous volume of public debate concerning the relationship between church and state. In typical American posture, the protagonists in this debate purport to speak strictly in terms of constitutional compulsions. Viewed realistically, however, their arguments must appear to form an enormous inverted pyramid, resting precariously upon the briefest of constitutional texts and upon assorted dicta from hardly more than a half-dozen Supreme Court decisions. The terse religion clauses of the First Amendment have in fact received only slight explication from the Supreme Court, and although litigation raising issues in this area is increasingly common, the Court has generally denied itself the opportunity to make decisions.

Yet the debate continues, and participants in it vacillate between a desire for authoritative enlightenment from the Court, and a fear of what the Court might decide or might write in support of its decisions. In a polity such as ours there is much to be said for maintaining a degree of constitutional doubt in some areas, and judicial forbearance has long been a prime canon of constitutional interpretation. But problems have a way of multiplying, and recently some of the church-state issues began to arise with such frequency that the need of Supreme Court decisions became urgent.

Very early in the 1960-61 judicial year it became evident that this was to be a banner season for the adjudication of church-state issues. The Supreme Court was presented with a record number of cases involving the religion clauses of the First Amendment. Already we have had a final disposition of one piece of litigation, the Vermont case in which the public payment of tuition at parochial schools was declared unconstitutional by the state court. The Supreme Court refused to review this question, leaving the Vermont decision undisturbed. In the light of this disposition, no inferences of any sort can be drawn concerning the Court's views on this issue.

Earlier there had been sent back to the federal district court in Philadelphia the Schempp case, in which the Pennsylvania statute requiring Bible-reading in the public schools had been attacked. Since the statute in question had been replaced by a new one (which permits pupils to be excused from Bible-reading), the Supreme Court has ordered the trial court to reconsider its ruling of unconstitutionality.

While two other church-state problems were still pending before the Court, the first substantive decisions were handed down. Four cases involving the constitutionality of Sunday-closing laws have been decided, and in each of them the law has been upheld.

TO COVER the four Sunday-closing cases, the several justices wrote eight opinions, but this variety of expression could not conceal an important area of agreement. All but one of the justices appeared convinced that there was no violation of the disestablishment clause. Writing for the Court, Chief Justice Warren admitted the religious origin of Sunday laws and frankly faced the fact that some of these laws (especially the Massachusetts statute involved in one of the cases) still spoke in terms of "the Lord's day."

"There is," Chief Justice Warren wrote, "no dispute that the original laws which dealt with Sunday labor were motivated by religious forces. But what we must decide is whether present Sunday legislation, having undergone extensive changes from the earliest forms, still retains its religious character." He then proceeded to reject the claim that these laws violate the separation principle merely because the day of rest ". . . happens to coincide or harmonize with the tenets of some or all religions."

It is interesting to note that Chief Justice Warren

Mr. O'Toole is Vice Dean and Director of the Institute of Church and State at the Law School, Villanova University.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

expressly relies, at least in part, upon Justice Black's famous dictum in the Everson Case, ending in the "public welfare" rationale. Just as bus rides promote the welfare of school children, so does a day of rest and relative quiet promote the "health, safety, recreational and general well-being" of our citizens. Justice Frankfurter, writing for himself and Justice Harlan, purports to decide the disestablishment issue without relying on the Everson Case.

Apart from the problem of disestablishment, the only other serious issue raised in two of the four cases was a claim of unequal protection of the law, which arose from the variety of exceptions included in Sunday laws. With its notorious reluctance to interfere with the details of legislative classification of various forms of economic activity, the Court was not greatly troubled by this claim.

ONE OF THE CASES, though not typical, was most appealing. An orthodox Jewish merchant from Philadelphia, who had always closed his shop on Saturday and remained open on Sunday, sought to prevent the enforcement of a Sunday law, alleging in his petition that closing on Sunday would make the operation of his business no longer economically feasible.

Here was no colorable claim of conscience to conceal a purely mercenary interest. Indeed, a more severe test of the constitutionality of Sunday laws could not have been devised, and this one arose naturally and genuinely, posing a blunt claim of interference with freedom of religion. This impairment of religious freedom was said to result from the economic disadvantages resulting from closing two days each week while Christians satisfied the law and their consciences by closing only one day.

Superficially similar was the case of Crown Kosher Super Market. Operating in Springfield, Massachusetts, this market enjoyed banner business each Sunday, achieving about thirty per cent of its gross while other markets were closed. Its Sunday clientele was apparently both Christian and Jewish, and it sold both kosher foods and general merchandise. Joined as parties in this case were the market corporation, three of its orthodox customers and the chief orthodox rabbis of Springfield. The Court found it unnecessary to decide whether any or all of these parties had standing to complain of an intereference with religious liberty. In any event their claim was viewed as being no more cogent than that of the Philadelphia merchant.

Conceding that an economic burden was suffered by orthodox Jewish merchants when forced to close on Sunday, Chief Justice Warren treated this as another case in which freedom to believe does not give full freedom from the practical consequences of action taken in accordance with belief. No religious practice is made unlawful by Sunday laws, and in a pluralistic society complete and absolute accommodation is not feasible. The opinion faces this problem squarely: "But we are a cosmopolitan nation made up of people of almost every religious preference. . . . Consequently, it cannot be expected, much less required, that legislators enact no law regulating conduct that may in some way result in an economic disadvantage to some religious sects and not to others because of the special practices of the various religions. We do not believe that such an effect is an absolute test for determining whether the legislation violates the freedom of religion protected by the First Amendment."

Both Justice Brennan and Justice Stewart dissented from the finding that freedom of religion was not violated in the Philadelphia and Springfield case. In his short opinion Justice Brennan explicitly used as his starting point the doctrine of "preferred position," weighting the scales heavily in favor of liberty. Drawing an analogy between the effect of the Sunday laws on a Sabbatarian and the effect of a tax based upon the exercise of religion, he found no compelling state interest to warrant the practical "clog upon the exercise of religion." Justice Stewart joined with Justice Brennan, remarking separately that the Sunday laws give a Jewish merchant "a cruel choice."

In a dissent in which he stood alone, Justice Douglas found that both clauses of the First Amendment were violated. Under his paradoxical view, it would seem that the Constitution must be read as permitting a legally enforced day of rest only if the day selected does not coincide with the religious preferences of any group.

It was particularly interesting to note the confusion which resulted on the Sunday after these opinions were delivered. In Massachusetts a sizable clamor against enforcement of Sunday laws was heard, partly because there had been a long history of tepid enforcement efforts. With the mandate of the Supreme Court in hand, however, some law officers felt obliged to do what they had neglected to do for decades, and a particularly complex and confused set of exceptions and special provisions in the Massachusetts statutes resulted in a vivid demonstration of the need of some legislative reform.

In Philadelphia the mayor announced that no general crackdown on violators would begin immediately, but some adverse comment was created by what was taken in some quarters as a refusal to enforce the law. Outside Philadelphia merchants were left to the unpredictable mercies of those petty tyrants known as justices of the peace.

IN THE LIGHT of the realities surrounding the present pattern of Sunday statutes, one can feel no great elation at the action of the Supreme Court.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Yet certain aspects of the rulings are both beneficent and significant.

Purely negative but worthy of brief mention is the overruling of an ominous opinion written by the lower court in the Crown Kosher Market Case. The special three-judge federal court which tried that case reached a two-to-one decision, and the majority opinion was dangerously broad in its condemnation of public laws which happen to coincide with religious beliefs. Portions of the opinion could be used to buttress an extreme "wall-of-separation" position, and we are well rid of them.

In more positive terms, the tenor of all these new opinions (except that of Justice Douglas) is balanced, tolerant and pragmatic on the problem of disestablishment. Incidental benefits which accrue to religion from public laws which promote legitimate general welfare purposes are not used to strike down the laws. It is the tenor of the Everson *holding* rather than the Everson *rhetoric* which finds expression in the Sunday law decisions.

While nothing new on the problem of aid to sectarian education emerges from these opinions, the Court has now done or said nothing inconsistent with ultimate recognition of the constitutionality of such aid. Indeed, when Chief Justice Warren admits the legitimacy of public promotion of "health, safety, recreation and general well-being" he has employed a formula which surely includes education. The principal significance of Justice Frankfurter's separate concurring opinion appears to be his desire to avoid declaring that the general welfare rationale can be used to sustain laws which incidentally operate to the advantage of some or all religions.

IT SHOULD, of course, be a cause of some satisfaction that the Supreme Court has once again affirmed what Justice Douglas earlier recognized as the constitutionality of the state's adjusting its schedule in a manner which takes account of the prevailing religious habits of our people. But it is important to keep in mind that these recent decisions should in no wise be read as inviting laws respecting the establishment of religion, albeit in accordance with majoritarian preferences.

Transcending even constitutional considerations is the basic obligation to respect the consciences of all our citizens and to make generous concessions to avoid hardships resulting from the practice of religious freedom. When our state legislatures and local governing boards review their Sunday laws (as they may now do in the light of these rulings), not the least of their concerns should be the provision, wherever realistically feasible, of alternative methods of conformity to meet the genuine needs of Sabbatarians.

There has been, especially of late, too great a tendency to consider only the constitutionality of laws and proposals affecting the religious clauses of the First Amendment. It is extremely important to keep in mind that the Constitution merely sets limits to what will be permissible; it does not tell us what is presently wise in terms of current public policy considerations. The school-aid debate is an outstanding example of the dangerous artificiality of supposing that the Constitution supplies a substitute for legislative wisdom. In reality, the Constitution can do no more than save us, in extreme cases, from folly.

Finally, it cannot be emphasized too often that Christian morality can never be dependent upon state power except peripherally. If the due observance of Sunday is to continue, the moral influence of the Catholic Church and of the various Protestant denominations must be exerted upon the entire body of American Christians. As is always true in such cases, the law can enforce nothing that departs widely from the pattern of social and economic conduct endorsed by the bulk of our people.

The Supreme Court has told us that the state may require a weekly day of rest, and in choosing that day it need not ignore popular preference rooted in religious observance. Whether Sunday continues to be the Lord's Day will now be decided not in the courtroom but in our own hearts and minds.

APOLLO IN PODUNK

We sometimes agree with ideas it would be redundant to deny.
We frequently give time to those who merely take it.
Many talk but do nothing; some are silent and act; a few observe.
Courtesy dispenses apology.
Discretion demands decision; decision depends on detachment.
Argument prefers points to friends.
Anger swallows the food for reason, and reason must digest hunger.
Familiarity breeds understanding.
A good living is not necessarily a good life.
A captious statement, a local statesman.
If you seek power, master pretense.
"The principle of the thing" is hard cash.
Find out a rascal, and hear a homily.
Beard the lion, and you underwrite his next meal.
Scripture practiced in Scripture preached.
Suspicion instructs humility.
Confront power: indite your exile.
Cynicism is not easy though virtue requires articulation.
When "everything goes," something is bound to.
When truism is had for truth, trade eternity for time.

JOHN FANDEL.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

If not inscrutable, the

Japanese can be rather puzzling

Japan's Life Without Father

by EDWARD SEIDENSTICKER

ALTHOUGH THE JAPANESE are not really the inscrutable people which tradition has them, they can still be rather puzzling. They are on occasion very lumpy bundles of contradictions, more so, perhaps, than most of us. Since Dostoevsky and Freud, we have known that we are all very contradictory, but the Japanese seem even more so. They can be so quiet and so noisy.

So much about them is restraint itself. The most characteristically Japanese way of expressing displeasure, for example, is by resort to icy, elaborately ceremonious honorifics. Or take the Japanese dance. Questioned about this during a recent visit to Japan, Margot Fonteyn, the English ballerina, said that although it was not exactly her cup of tea, she could see that it required enormous discipline to move that slowly.

Similarly, an acquaintance of mine insists that he can immediately spot a Chinese or a Korean by the relaxed manner in which he walks, so different from the pigeon-toed tenseness of the Japanese. Whether or not he can in fact do so, I have no way of knowing, but it is true that there is something all-tied-up about the way a Japanese carries himself. He is a person held tightly in check.

And then there is the other part of the Japanese nature, exploding in acts of civic and international violence—the side that makes itself known in such varied ways as the rape of Nanking, snake-dancing student demonstrations, and the assassinations that have so beset Japanese politics these last hundred years. To judge from letters in the advice-to-the-troubled columns of the daily newspapers (among the more fascinating of sociological documents, and apparently authentic in responsible papers), the intimate, domestic scene too has plenty of violence. One cannot generalize too sweepingly about situations that would not be worth writing letters about were they not departures from the norm, and yet the incidence of black eyes and chewed wrists, the work of piqued husbands and mothers-in-law, is striking.

So far the explanation would seem to be simple enough. The restraints of ordinary days gradually build up pressures that must explode. The savagery of the Japanese in China and the Philippines is commonly explained by the repressions of Japanese society and the inability of the individual to express himself in it. Yet there are certain details that spoil the picture.

IF THE JAPANESE behaved as he did in Nanking because for a moment the restraints were lifted and the pent-up pressures had their way, then one would expect him to behave in a similar fashion whenever, for a moment, inhibitions vanish. One would expect the demented Japanese and the drunken Japanese to be violent. In fact they are not.

The Japanese drunk, in particular, is remarkable for his amiability. He does not always behave with propriety, to be sure, and the very first thing he does when he gets on a train or a streetcar is to vomit. Yet he is seldom surly. At about the stage when many drunks would start swinging on everyone in sight, the tendency of the Japanese is rather to overwhelm everyone with affection. This too may be a way of expressing something that is not permitted on ordinary days, but it is odd, if the restraints are felt as an imposition, that anger is not a commoner product of alcohol.

So perhaps the restraints are not regarded by the Japanese as an imposition. Perhaps they are accepted as natural, and the Confucian idea of the nature of man is thus vindicated, if in a limited way. To the Confucian, man is essentially good, needs only to be guided to the fulfillment of his inherent benignancy, and is never more natural than when true to his obligations.

If the Japanese, docile even when drunk, does indeed seem to display the reflexes of the Confucian man, then the major credit must go to the Tokugawa Shogunate, which ruled Japan from the beginning of the seventeenth century until the middle of the nineteenth, and which produced the duty-bound Japanese so ably described by Ruth Benedict. Mrs. Benedict's typical Japanese was very much the servant of his duties, and the hierarchy of duties, notably within the family, was the cement that held Japanese society together.

Mr. Seidensticker, who has previously contributed to The Commonweal, is a teacher and writer who lives in Japan.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The observer of Japanese behavior today, however, and particularly of urban Japanese behavior, may sometimes wonder whether anything of the old Confucian man survives—hence the most common criticism of Mrs. Benedict, that she tended to look upon the Japanese character as something unchanging. Whatever may be the significance of the amiable Japanese drunk, restraint and a sense of civic responsibility may seem conspicuously lacking in the crowds one sees milling about Tokyo.

Tokyo has the highest rate of traffic accidents for any city in the world, a fact due both to the utter lawlessness of the Japanese driver and to the mulish single-mindedness of the Japanese pedestrian. The notion that automobile traffic should move in lanes is simply not accepted, whatever the traffic regulations may say, and as for the notion of yielding the right of way, no Tokyo taxi driver would ever so demean himself. Every small vehicle hurtles toward an intersection on the assumption that all obstacles will have turned and fled by the time it arrives. The behavior of the pedestrian is similar. Dagwood hurtling for his bus was never more indifferent than the Japanese pedestrian to the welfare of what might lie in his path. The denser the crowd the more frantic the energy and the more intense the singleness of purpose.

A WANT OF RESTRAINT on this level is sometimes painful and annoying and sometimes merely amusing. It is in any case less disturbing than a similar phenomenon on all sorts of other levels.

Almost no one in Japan pays an honest income tax, and the tax office, tacitly admitting the hopelessness of pinning down actual income figures, resorts to such expedients as taxing according to the apparent living standard of the taxed. Thus there is a quaint little rule of the thumb whereby a foreigner who denies having converted money from abroad is presumed to have done so if his declared income is less than one hundred and eight per cent of the assessed valuation of his house.

Despite the fact that elevators are always crashing and theaters are always catching fire, both are chronically overcrowded, and the no-smoking sign in theaters is treated as a sort of decoration, or perhaps a warning to the audience to get out if it does not wish to catch fire too. Now and then a plaintive voice will come over the loudspeaker pointing out that there is smoking in the lobby, while matches flare up throughout the place to assure the voice that there is smoking elsewhere as well. Voluntary compliance with the regulations is not something one expects from Japanese theater audiences, and theater owners seem to shun compulsion. Perhaps they think it undemocratic.

If they do, they have something in common with the police and the courts. Nowhere is the national want of restraint more in evidence than in the attack on these two most basic institutions, and both seem most reluctant to use weapons that are legitimately theirs for defending themselves.

One reason for the violence of the 1960 demonstrations was unquestionably the lack of determination with which the police reacted. There were times when they even seemed to hope that other people would do their work for them. One evening on the Ginza, when the behavior of the demonstrators clearly amounted to obstructing the police in the performance of their duties, the latter got out their loudspeakers and, instead of ordering the streets cleared immediately, asked us non-demonstrating passers-by to remonstrate with the demonstrators!

As for the courts, their maligners would in most democracies very soon be in jail for contempt. In Japan no one goes to jail for that offense. Publicists are quite free to indulge in personal attacks on judges and to make noise about cases under litigation. One of the more bizarre tenets cherished by the "progressive democratic" forces of Japan seems to be the notion that courts should be subject to popular pressures. Petitions are circulated demanding that some favorite of the "progressives" be acquitted, mobs snake-dance through the streets on days when important decisions are expected, and in general the righteous reformers of the land seem determined to make that phenomenon called the people's court a part of the Japanese system.

THE APPEARANCES in Japan today, then, are of liberty pushed to the point of license, and of rights unlimited by duties. Yet this is far from meaning the death of the Confucian man described by Mrs. Benedict. That the narrower duties of Confucianism have failed to give way to broader concepts of civil duty does not mean that the former have vanished. The fact is that Japanese Confucianism simply never had much to say about relations between the individual and society at large, assuming, rather, that subordination within smaller groups would keep society in order.

A hundred years ago this Confucian assumption may have been quite valid. In our more hurried day, however, when the family counts for proportionately less and the faceless public for more, its legacy is the lawlessness described above. In large measure the wonderful impartiality with which the Japanese pedestrain or taxi driver strikes down strangers derives from the fact that the old tradition trains him in ceremoniousness toward those whom he knows, and very little of anything toward anyone else.

Almost four decades ago an anonymous French-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

man wrote a splendid novel named *Honorable Picnic*. The book is a delightful satire which is still so true that it is almost the best book to recommend to the newcomer who would know something about Japan, and the best evidence that a great deal has survived the erosion of the years. Here is a sample of Japanese etiquette:

"In a railway carriage or a tram car, it is proper that children be seated first, then gentlemen, and last of all ladies if there is any room left. Once seated a lady doesn't get up unless the gentleman who comes in is of her family. At present, in general, he will decline her seat; and sometimes even a young student will offer his seat to a woman. In this way they seek to imitate the ridiculous customs of the Occident. I don't like it. That is how good manners are lost . . .

"But never do you give your seat to an old woman, because she can get along by herself. Craftily she turns around and as soon as she sees the least little space, into it she drops like a flash of lightning, between two gentlemen. As she is lean and peaked she can bore about her easily from behind, and in a minute she is the most comfortable."

It may seem flippant to say that this is how the Japanese are, and yet it is. In the private situation there is subordination, the minor party deferring to the major and even using special verb forms to indicate deference. Even though the power of the family is declining, the typical Japanese position is as of someone on a ladder, with people enough above him and people enough below him, but a rather limited space for people on the same level. In the public situation, on the other hand, there are no ladders by which to be guided, anonymity prevails, and with it there is a strong tendency to kick and to elbow.

The precedence given to small children, the weakest of all, may seem to be inconsistent with the rest of the picture, but children too are carefully graded and made to know that in their small world there are superior and inferior, older child and male child taking precedence; and besides, children seem to provide a sort of safety valve for adults. Tired of the restraints imposed by their carefully defined relationships, adults will turn to children for a sort of escape. A child can be fussed over without loss of dignity, and so made the excuse for dropping the honorifics.

With the ceremoniousness goes a strong urge to conform. The eccentric, the "real character," is rare. The tendency is to see which way the crowd is moving before moving oneself, and endless conferences precede action. A consensus is reached, and everyone can be sure of acting in accord. Thus one of the more upsetting aspects of Japanese intellectual life is the fact that conviction and the individual conscience seem to figure so little in it, and conformity to the accepted mode so much. One despairs of ever arguing the individual Japanese even a little away from the mode, because everyone must change before anyone will.

PERHAPS we are now passing through a time of change, a time of endless discussion before reaching a new consensus. Until recently the accepted orthodoxy was a sort of regular Marxism that saw the great world struggle as one between "capitalism" and "socialism," and tended to blame world tensions on the former. There are signs that since the advent of the Kennedy Administration matters have come to seem a trifle less simple, and even organizations so staunchly true to the old orthodoxy as the Socialist Party and the Teachers Union have shown signs of wavering.

Whether or not change comes, however, a fear of going it alone will probably continue to characterize the Japanese intellectual. Almost the only rebels in sight seem to be the unsettled young men of the far Right who go about looking for people to assassinate. They are a rare breed, and scarcely to be taken seriously as a political force.

In sum, then, much of the old cement remains. Rules for behaving within the small group can still compel obedience, and, despite the appearance of lawlessness on the larger scene, a fear of being caught out of step is equally strong. Yet somehow there is an air of purposelessness about it all.

Old ways of behaving linger on, but the sanctions for them are going. The mystique of the family-state, with subordination through the father of the family to the father-emperor of the family-state, is practically dead, at least in the large cities, and the mystique of the family itself is dying. If, then, there is conformity, conformity to what? To no encompassing law, obviously; and so it would seem to be but a scattering of blind reflexes implanted in childhood.

A reflexive conformity, not tied to any recognized purposes and not compelled by any recognized sanctions, seems to work well enough at the moment; but one wonders what will happen when people begin to recognize the essential purposelessness. A quest for purpose, which is another way of describing a quest for law in the civic situations where abandon is now the rule, is the great task facing the Japanese.

The Heian Period, the richest in the history of Japanese culture, lasted as long as it did because the military clans which were the actual powers in the land did not realize that they were. A failure to diagnose the situation correctly was all to the good. Today, again, it may be the same—the parallel is suggestive and threatening. What will happen when people realize that conformity has no one to enforce it—that Father is dead?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Safety and control
are the two great problems

Atoms for Peace

by NORMA KRAUSE HERZFELD

AT DOCKSIDE in Camden, New Jersey, on the Delaware River, the U.S. will soon begin loading atomic fuel into the reactor of the *N. S. Savannah* (for Nuclear Ship), the world's first atomic-powered merchant ship, whose construction began in 1958. When the reactor is brought up to ten per cent of its power potential, the *Savannah* will sail off to Yorktown, Virginia, to a U.S. Navy pier where her reactor will be brought up to full power. Then she is expected to undergo extensive sea trials late this year, after which she will begin visiting various world ports.

This milestone in the U.S. "atoms for peace" program marks the real beginning of the *Savannah*'s mission to dramatize the use of nuclear power for the benefit of mankind. Another mission of the *Savannah,* however, will be to "stimulate early solutions to such problems as international liability and indemnification, and win for nuclear ships acceptance in the world's ports." These missions illustrate the dual nature of atomic energy: its power for good and its hazardous radioactivity which is a new and relatively unknown menace. Every step along the way of atomic energy development brings with it problems of safety and control, many of these problems involve the simultaneous development of international institutions, legal framework and scientific cooperation. Atomic energy for peaceful purposes has not become an economical source of power as quickly as many of its proponents predicted ten years ago. But the progress of international safety and control methods has been even slower, not only because of the technical and scientific problems involved, but because of the political problems of securing world-wide cooperation.

When he made his 1953 "atoms for peace" proposal to the U.N., Dwight Eisenhower offered the world an appealing package: a start on disarmament by turning fissionable material over to an international agency and the development of atomic energy for peaceful purposes by this same agency. The International Atomic Energy Agency, suggested by Eisenhower and finally established in Vienna in 1957, dispenses technical assistance and scholarships, holds meetings, channels information, sets up safety standards, and even tackles such matters as treaties on civil and state liability for nuclear hazards. When first proposed, however, the I.A.E.A. was principally envisioned as a supplier and controller of fissionable materials, then difficult to obtain for all but a few great powers. Supplies have since become available to almost any nation willing to make some investment in atomic energy. The U.S. bypasses I.A.E.A. through nearly fifty bilateral agreements with other countries, giving them nuclear technology and training. Britain has about a dozen such agreements, Russia between twelve and eighteen. I.A.E.A. Director General Sterling Cole has called the U.S. bilateral program "the Achilles heel" of I.A.E.A.

One justification for the U.S. bilateral program is that the Agency has had difficulty setting up controls over any fissionable material it would allocate, whereas the U.S. maintains certain safeguards in its own direct agreements with each country. The Soviet bloc has fought hard to keep I.A.E.A. from developing its own inspection system, continually agitating, in the words of the Soviet delegate, against the agency's devoting "a disproportion of its attention to an elaboration of systems of control and inspection," and they have sought to exploit nationalism among the underdeveloped nations by suggesting that the Agency would interfere with their sovereignty.

NEVERTHELESS, an initial inspection system was recently approved by the I.A.E.A., in spite of Soviet and Asian objections. Although its use will be strictly voluntary and exploratory, the U.S. offered last September to place four U.S. reactors (at Brookhaven, Argonne and Piqua) under these provisional safeguards. The offer will probably be accepted this year, and it can be assumed that the Agency is now planning inspection teams of international experts who would be assigned to the reactors. Inspectors could come from any I.A.E.A. member states, including Russia and the satellites. Naturally enough, every country will be watching to see which nations are selected by I.A.E.A.'s American director for this first genuine international inspection team of the atomic era.

Mrs. Herzfeld, a previous contributor, is Washington correspondent for the Kansas City-St. Joseph *Catholic Reporter*.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Unless we work in unison on the problems of atomic energy," Director Cole has said, "we may find that foreign aid in atomic energy becomes involved in contending national policies. It is even more to the point that we may also find that the utilization of nuclear fuels which are necessary to industry, medicine and agriculture becomes bogged down in a hopeless multiplicity of rules which will provide no proper protection to public health and safety against the radiation hazard of atomic activity and no safeguards against diversion of material to non-peaceful purposes." It is only now beginning to dawn on many people that atoms for peace create a farflung potential for nuclear weapons as well as for nuclear reactors. Indeed, it was seriously suggested recently that all atoms-for-peace programs be ended to keep nuclear technology from spreading and heightening the danger of the "Nth country problem" of nuclear bomb development and promiscuous nuclear war.

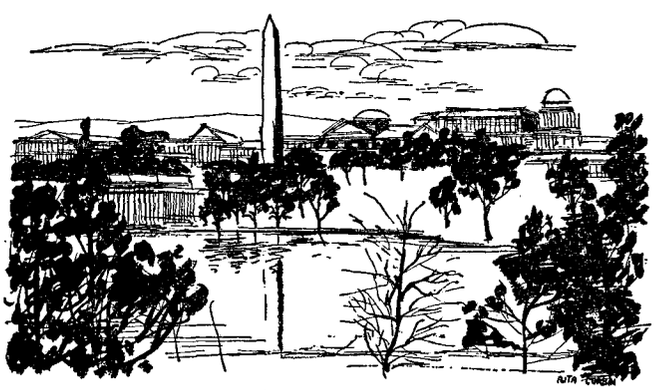
The most notable failure in the I.A.E.A. scheme of things has come in disarmament. It was to have reduced nuclear arms by siphoning off fissionable material from the world's stockpiles and subsequently pouring the material into peaceful projects. A dreamily optimistic State Department report on I.A.E.A.'s first year of operation said: "In future generations mankind may well look back to the founding of the International Atomic Energy Agency as one of the first great steps toward ending the 'balance of terror' wherein the great powers have confronted one another in fear and in the hostility born of fear." Rather than ending the terror and the fear, however, the agency itself has become a cold-war arena.

One of the most disturbing unsolved problems of atomic energy is the disposal of radioactive waste materials. (The wastes, of course, come both from power production and weapons manufacture.) Dr. Glenn T. Seaborg, Chairman of the Atomic Energy Commission, recently called solving "the serious problem of disposal of radioactive wastes" one of several "areas where imaginative contributions of the highest creative type are required by our very best scientists to advance the welfare of our country."

REALLY "hot" radioactive wastes are now stored underground in what has come to be known as America's "atomic cesspool". Nearly 65 million gallons have been disposed of this way at a cost of more than a dollar a gallon. This waste material will remain radioactive for centuries in its underground tanks, and what will happen if the tanks deteriorate before the wastes "cool off," or if they are hit by bombs, or cracked by earthquakes, remains an interesting question. There is also the simple question of space. Some experts estimate that atomic power by the year 2000 will be producing wastes needing 100,000 acres a year for burial. The only area in the world where atomic waste disposal is in the process of being forbidden internationally is the Antarctic, under the Antarctic Treaty which the U.S. ratified last year. The treaty forbids nuclear explosions and atomic waste dumping there, and calls for wide-open inspection and continued scientific cooperation, but it has yet to be put into force.

The U.S., Britain, Canada and France dump relatively "cool" atomic wastes into rivers and the sea, notably the U.S. Atlantic and Pacific coasts, the Columbia river, the Thames river, the Irish Sea, and a French river network that brings radioactive waters into the sewers of Paris and the Fountains of Versailles. The Mexican government pressured the U.S. to call off radioactive waste dumping in the Gulf of Mexico, and the government of Monaco asked France to call off such dumping in the Mediterranean. Nova Scotians were upset recently by an A.E.C. authorization of U.S. atomic waste dumping in the Atlantic only 135 miles south of Nova Scotia and 235 miles east of Cape Cod. Worried principally about its ocean fishing sites, a local group there called for a world treaty banning the disposal of atomic wastes in all such international fishing waters.

Several years ago an A.E.C. spokesman urged the Agency to consider the selection of international burial grounds for solid wastes, and general analysis of international disposal problems. At a U.N. conference on waste disposal, the greater need for ocean studies was cited, and Roger Revelle, Director of the Scripps Institute of Oceanography, said that oceanographers needed ten times the funds and facilities they now have to do the necessary research. The danger remains that radioactive wastes will enter "the food chain," not only of sea life but of human life. Interest in oceanography has suddenly boomed, however. President Kennedy even mentioned the subject in his Inaugural and State of the Union addresses, and he has asked for greater U.S. efforts in ocean studies. Congress, too, looks favorably upon stepping up U.S. activities in this area now, especially after a recent investigation revealed that the Soviet Union has begun really pushing oceanographic research.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

AT THE UNESCO-sponsored International Conference on Oceanography last summer, participants passed a resolution asking governments and international organizations to take immediate steps to prevent pollution of the sea and to intensify ocean research. Just a year ago the U.S. Senate approved a new Convention on the High Seas, which includes a section on protecting the oceans from radioactive waste. Since 1958, however, the treaty has come nowhere near obtaining the twenty-two ratifications needed to bring it into force. It is full of holes in any case, having no provisions for settlement of disputes and giving each nation unhampered control of its own ships. A revised International Convention on Safety of Life at Sea has been submitted to the Senate this session for ratification. Adopted last summer by forty nations, it includes provisions for protecting ports, crews, passengers, the public waterways, food and water resources from radioactive hazards. It, too, is waiting to be enforced, and if it is it may still prove short on "teeth" to do its job.

Because international effort to insure the control of atomic energy has developed so slowly, it is possible that the unforeseen technical problems and high costs which have caused the easy atomic energy hopes of the early 1950's to fade may in the end prove providential. Not only does this give more time for development of global means of controlling the peaceful but "dirty" atom, but it also gives more time to develop an alternative energy source.

The ideal solution to coming depletions of conventional energy sources would be the "harnessing of the H-bomb" or fusion power, rather than the "harnessing of the A-bomb" or fission power. In the fusion process there would be no radioactive wastes, and the seas contain the source of the fuel, deuterium. It is estimated that there is enough deuterium on this earth to provide energy at current consumption rates for 20,000 million years. The search for fusion power has been discouraging so far, but every time scientists feel they have finally come to an insurmountable problem and rumors circulate about the complete impossibility of controlled fusion, some subsequent breakthrough rekindles hopes.

Only the nuclear giants, the U.S. and Russia, with perhaps Britain and France, can afford the large sums necessary to pursue controlled nuclear fusion. It is obviously in their interest to share this pursuit to avoid duplication and waste and to bring their combined engineering and scientific resources to bear on this long-range solution to the world's energy problem. But if cooperation here remains at the same level it is in the I.A.E.A., in international law and in such fields as oceanography, the world may never catch up with the problems of the peaceful atom.

Only once has Russia taken the initiative in this area: at the first Atoms for Peace Conference in 1955 she lifted the veil of secrecy from her fusion projects, forcing the U.S. to reveal some details of its fusion work which had been a top secret up to that time. Otherwise the U.S. has generally taken the initiative for international cooperation in the atomic field, with most Russian cooperation being literally forced, and usually turning into an overt jockeying for political or scientific advantage. In order to compel more substantial Russian cooperation with the U.S. and the West in solving these urgent international problems of the peaceful atom, it may be necessary for the U.S. to develop "positions of strength" in these areas, as in disarmament, from which to "negotiate" meaningful agreements with the Soviets in the international common interest.

A REMEMBRANCE

Yves Simon, Philosopher

by LEO R. WARD

YVES SIMON, who died in South Bend on Ascension Thursday, was one of the distinguished philosophers of the twentieth century. He was also an extraordinary teacher. Here I want to emphasize how he worked, the quality of his workmanship, the perfectionist, professional character of the man as a workman in philosophy. And I am not merely writing about a man working in philosophy, since working in philosophy was in a true sense Yves Simon's life.

He was born a Frenchman and did his higher studies at the University of Paris and the Institut Catholique. He taught for several years at the University of Lille before coming in 1918 to Notre Dame University, where he taught for ten years before joining the Committee on Social Thought of Chicago University. He also left quite a mark on several other places, notably St. Mary's College and Marquette University.

Father Leo R. Ward, C.S.C., is the author of many books and a member of the faculty of the University of Notre Dame.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To work in philosophy or any other intellectual discipline, a man has to have some genuine ability, of course, but this is not nearly enough. He has to prepare, to go through a long and careful novitiate. He has to, or almost has to, work under some master, and Yves Simon felt that he was fortunate in meeting in Jacques Maritain a twentieth-century philosopher whom he could take as his master. Even so, the discipline required has to be self-discipline: a man has to train himself. That is what Yves Simon did.

He said that after he started to teach at Lille he used to work many hours on winter days in a library which was not heated. He was equipping himself for his life's work. Anyone looking at his folders or *cahiers* will see that Yves Simon not only read and took notes, but that he ordered all that matter under the headings of the chief philosophical problems. He was devouring a great tradition—Aristotle, and St. Thomas, and John of St. Thomas, and these three above all became his tutors.

That is part of the story of how he prepared, how he equipped himself—by persistent hard work, seeing a great work to do and setting himself to do it. He used the simplest means: a few books, a desk, some pieces of paper, some notebooks, and hard work—that was all. At least in philosophy, great external means are not necessary or perhaps desirable, and it was a pleasure and a kind of revelation to see how simple and spare were the external means used by this man. Grandeur and simplicity go together. Be sharp and piercing as eagles, and simple as doves, and neither eagles nor doves need a lot of trumpery.

Like any scholar, the philosopher is working toward spiritual ends, and humble temporal means are superior for this work to rich temporal means. At least that is what Maritain has claimed as a law: humble temporal means, less burdened by matter, are more efficacious and are especially fitted to seeking wisdom. The means in philosophy can be very simple—a man, orderly work, a desk, books, pencil and paper.

That is the way Yves Simon worked. All who knew him personally or in his works understood this. Those who knew him best were his students; he put his stamp on them. They learned much in his courses, for instance in the metaphysics of logic or the ontology of moral knowledge. But they also learned something more and I think better—they learned how a master workman works. This man was dedicated to working for and with his students, and even after he was sick and long bedfast, students drove eighty miles from Chicago University to be tutored by him.

Many students will say they never had a teacher to match him. He was sick for two years, but his devotion to teaching and study went right on. He went on dictating to a secretary and sometimes to two secretaries, for he would wear one out. He was trying to complete a whole series of small books, and he did complete two of them; articles and booklets of his appeared even in 1961. I asked him one day if he was working. "Good Lord," said the sick man, "if I wasn't, I'd be dead!" We had Mass one day in his house, on the desk where he had for twenty years done such painstaking and effective work.

IN HIS FIRST summer in America he told a good student that the student must conceive great ambition to do the work. At a later time, however, he said there was another need: conceive great ambition, and be humble about how much you really get done. In a talk he gave in 1958 he said, "Be humble and be invincibly bold. Know that basic truths have been found by men like Plato and Aristotle, and know that there remain great things to do." There remain, he said, vast "areas of silence." Hoping to accomplish some part of the work remaining, he said, is itself an appalling ambition; even so, let a man have the ambition. Let the ambition "be inspired and made invulnerable by fortitude, I mean by the kind of fortitude that is derived from the sense of a great destiny, of an everlastingly fruitful task, and also from willingness to be unprofitable servants."

Yves Simon published a dozen volumes, most of them technical works in philosophy. His most distinctive contribution to philosophy was probably his critical study of affective moral knowledge, though his *Philosophy of Democratic Government* is also recognized as distinguished work. In addition to his own writings, with two favorite students he translated the logic of John of St. Thomas.

His last lecture was his most famous and most memorable. He was at that time a very sick man, but he had promised the lecture, and he lavished himself both on the preparation and the giving of it. It was touching and unforgettable. He could not walk or stand, and had to be carried onto the platform and propped up in pillows. He was suffering terribly. But the lecture did not suffer, and his hearers did not suffer. For two hours he lectured and answered questions with charm and with tremendous vigor, and every member of the audience, most of whom had never seen him before, waited and listened to every word.

All this time, he worked in fear and trembling before God. Though only those closest to him knew his excruciating spiritual sufferings, obvious to all was his deep, childlike faith, and as we prayed together for him one had to think how much the simple, sacred words had always meant to him. Not that I want to suggest at all that Yves Simon kept his scientific philosophical work in one compartment and his life of faith sealed off in another. He accepted freely and effectively what it means—in theory and in practice—to be a Christian philosopher.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SCREEN

WHAT MAKES A HERO?

AS LONG AS the viewer is willing to settle for a well-done high adventure movie, he'll have a pretty good time at "The Guns of Navarone." But if he begins to be fussy and ask for more than the obvious and even expect answers to some of the questions the film proposes about war and its combatants, he will find there's less in "The Guns" than meets the eye. The fault is probably due to Carl Foreman, who gave the film its elaborate production and wrote the script from Alistair MacLean's novel, but instead of coming up with just a tense thriller about the bravery and daring of six Allied fighters in Greece during World War II, he aimed at something more pretentious. For all its good cast, however, and the exciting scenes of the six men putting two enormous German guns out of commission, "Navarone" is not another "Bridge on the River Kwai."

Under the direction of J. Lee Thompson, who makes very good use of the craggy Greek settings, the cast come through well. In fact, the actors are better than the roles, which are rather thinly written as if the script were more interested in action than in any depth of character. Anthony Quayle is fine as the daredevil major who relies on luck and who leads the dangerous mission to destroy the enemy's guns on the island of Navarone. Also good are Gregory Peck as the captain, a famed mountain climber, who takes over command of the group when the major breaks his leg; David Niven as a corporal who spurns authority but is an expert at guns and explosives; Anthony Quinn as a Greek resistance officer, an indomitable fighter who's determined to destroy Germans—and to kill Peck after the war because he holds him responsible for the death of his family. Stanley Baker, as a war-weary knife fighter, and James Darren, as a Greek-American steeped in juvenile crime who enjoys killing, do as well as they can with roles that are too sketchy. On the whole this is an ill-assorted team in spite of being hand-picked by a head of British Military Intelligence (James Robertson Justice), and they seem even stranger when they are joined by two Greek partisan women (who are not in MacLean's original novel) played by Irene Papas and Gia Scala.

More important than the personalities involved, however, are the film's action and excitement. Director Thompson keeps things moving at a fast pace on the boat trip to the island, during the perilous climb up a sheer cliff on Navarone, in the frequent brushes with the Germans, and in planting the explosives that will destroy the guns. Every now and then the action is relieved by discussion on correct behavior in waging successful warfare. When Quayle is badly hurt, should he be taken along on a stretcher, or left behind, or shot? When the group discovers a traitor in their midst, should the guilty person be shot, and by whom? Is it cricket to use a member of the team by giving him false information so when he's captured and given Scopolamine, he'll mislead the enemy? To win, must one be as nasty, or even nastier, than the enemy? "Guns" tosses these thoughtful bones, but has no time for more than yes-and-no answers. Its interest is in spectacular entertainment; and, although "The Guns of Navarone" is much longer and more pretentious than necessary, it does provide spectacular entertainment that is guaranteed to keep the viewer on the edge of his chair.

ALSO ON the pretentious side is "The Last Sunset," a western handsomely photographed in color in Mexico. Since moviegoers expect a western to be full of fast action, fisticuffs and gunplay, a western that delves into psychology and grandiose ideas has to be doubly good. "The Last Sunset" isn't. Although the picture has the elements for excitement: a long cattle drive with 1,000 head going from Aguascalientes to the Texas border, plenty of fights, shooting and even quicksand and Indians, director Robert Aldrich handles most of the action scenes in a muted tone as if the rough stuff were only background for the mental conflicts. Unfortunately the script, written by Dalton Trumbo from Howard Rigsby's *Sundown at Crazy Horse,* is more highfalutin than really serious.

The story concerns a gunslinger (very well played by Kirk Douglas) who signs up with a rancher (Joseph Cotten) for the drive to Texas not so much for the money as for his interest in an old flame of his who is now the rancher's wife (Dorothy Malone). But when the trail boss (Rock Hudson) on the drive becomes interested in Dorothy after Cotten's death, Kirk switches his interest to Dorothy's sixteen-year-old daughter (Carol Lynley, with her usual dead-pan expression and lovely peach-bloom complexion). The story is further complicated by the fact that Rock is trying to get Kirk back to Texas to stand trial for murder. Kirk sees in Carol the pretty young girl her mother was; and Carol is fascinated by the knowledge and attentions of the older man. And when this mixed-up foursome, along with the 1,000 head of cattle, cross the Rio Grande, Dorothy drops a real bomb into Kirk's lap by telling him that Carol is *his* daughter. Whether or not Dorothy is telling the truth we never find out; but when Rock and Kirk have their big showdown, not on the usual Main Street but in a Texas cattle yard, Kirk comes to the duel with his gun unloaded. Strangely enough, as contrived and mediocre

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

as the story is, "The Last Sunset" is still fairly interesting. None of it bears too close inspection. Devotees of Greek drama may even be curious as to what happens when Sophocles' themes land on the range. They won't be particularly enlightened.

PSYCHOLOGY also plays a part in Elvis Presley's new film. But poor Elvis is so set upon in "Wild in the Country" that he never has a chance. Misused by his father and brother in this vaguely Southern drama, and then paroled to a mean uncle who hopes the boy will marry his wanton daughter (Tuesday Weld), Elvis seems on the up-grade when he's attracted to a good girl (Millie Perkins). But this budding romance is squelched by her puritanical father. For a while it looks as if a psychiatric social worker (Hope Lange) will be able to straighten out the drifting Elvis, but when the two of them fall in love during the course of treatment, things get really rough for both of them, especially when Elvis gets hauled in on a murder charge and Hope, a very unstable social worker indeed, attempts suicide. It hardly seems possible that this nonsense was written by Clifford Odets. Occasionally director Philip Dunne is able to work up some interest in his characters; and the cast really try hard enough—but the absurd story is against them. It's not only wild in the country, it's even wilder in the movies. PHILIP T. HARTUNG.

OF NOTE

"DIVISIVE" PAROCHIAL SCHOOLS?

WRITING in the May issue of the *Catholic World* (180 Varick St., New York 14, N.Y.; $6 a year), editor Father John B. Sheerin, C.S.P., discusses the question: "Are Catholic Schools Divisive?" A substantial excerpt from Father Sheerin's editorial follows:

PIUS XII COLLEGE
BASUTOLAND, SOUTHERN AFRICA

APPLICATIONS ARE INVITED for the position of Lecturer in English Language and Literature at this Catholic University College, situated in the British High Commission Territory of Basutoland, Southern Africa, to begin work in January, 1962. The position involves lecturing and tutorial supervision.

Salary scale for Lecturer: £1000 by £50 to £1250 (efficiency bar) by £50 to £1550; for assistant lecturer: £720 by £40 to £960. Status and initial salary according to qualifications and experience. Pension scheme. Family allowance of £100 p.a. plus £40 per child under the age of 18. Train and sea passages arranged for appointee, wife and children. Baggage allowance.

Further information and application form, to be returned by 15th July, obtainable from The Registrar, Pius XII College, Roma, Basutoland, Southern Africa.

In *Education and Liberty* Dr. James B. Conant claimed that the greater the proportion of our youths receiving education outside the public school, the greater the threat to our democratic unity. "To use taxpayers' money to assist private schools is to suggest that American society use its own hands to destroy itself." And in an address at Boston about ten years ago he claimed that a dual system of education endangers "the American principle of a single public school system for all youth."

These same opinions are being openly expressed by public figures in the present controversy over federal aid. Speaking before a House Education subcommittee on March 16th, Rev. Gerald Knoff said on behalf of the National Council of Churches that federal aid to religious schools would bring about fragmentation of education with the inevitable result of cultural segregation. "The public schools would be undermined and a cultural schism would develop which would tend to impair our democracy." And the noted Protestant theologian, Reinhold Niebuhr, asserted unqualifiedly in *The New Leader* of March 20th: "A religiously pluralistic and semi-secular society cannot afford to imperil the unity of a people through a pluralistic school system."

Is there an American principle of a single school system? Our law knows nothing of any such principle. American law recognizes the right of the parochial school to exist and denies explicitly any duty to send children to public schools. In *Meyer v. Nebraska* (1923), involving a Lutheran parochial school, the Supreme Court said that it was understandable that a state legislature should desire a homogeneous people but that it must not achieve this goal at the expense of the rights of parents. . . .

The Supreme Court reiterated its stand in *Pierce v. The Society of Sisters* (1925) in which it said that: "The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." The Court further discountenanced any general power of the state "to standardize its children by forcing them to accept instruction from public teachers only."

A few legal commentators have tried to claim that the Supreme Court of 1961 would grant the states and the federal government a wider scope for the preservation and advancement of a homogeneous culture than did the Court in the cases in the twenties. Other legal observers say that the law learns by experience and that today's high Court would not let a dead precedent blind it to the fact that the *Meyer v. Nebraska* ruling has resulted in grave social evils, most especially that of "divisiveness." These however are lone voices. Most opponents of parochial schools are working toward a single, compulsory school system

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

by way of sociology rather than by law. That is, they are trying to persuade the American people that religious schools are a menace to democracy even though they may be allowed by law.

Before attempting to defend the parochial school from the sociological standpoint, it is well to take a long, cool look at all the implications of single, compulsory school system. Can a free society digest this notion of an educational system that leaves precious little room for diversity? Perhaps such a system in America would not be the monolithic monster that it is in Soviet-occupied countries. Here education is administered for the most part at local levels. Yet this "establishment" would necessarily represent some sort of a democratic religion propounded through uniform textbooks, uniform teaching methods and common subject matter. Do American educators really want to preside over such a "melting pot"?

As to the grave social evils produced by parochial schools, is it a fact that they cause "divisiveness" by alienating the Catholic youth from their counterparts in the public schools? *The Jewish Chronicle* of London on February 3, 1961 urged (in an editorial) the establishment of Jewish schools, both day and boarding. It argued that these would not hamper the integration of Jews into British life and cited the British Catholics as proof of this, describing their Catholic schools as "an important reservoir for the army, civil service and professions."

Sociological studies of American Catholic schools have not revealed any evidence of "divisiveness." The notable study by Peter H. and Alice S. Rossi, for instance, concludes: "We could find no evidence that parochial schools tend to alienate individual Catholics from their communities. Parochial school Catholics were as involved in community affairs as anyone else of comparable occupational position" (*Harvard Educational Review*: Summer, 1957).

The notion that religion is at the core of much social prejudice, preventing Catholic children from "getting along" with children of other faiths, is a notion that needs close study. Gordon Allport, in his *The Nature of Prejudice,* shows that religion becomes a focus of prejudice when it is encrusted with cultural traditions. The prejudiced child may think he is being "righteous" but the heart of his prejudice is tribal instinct.

If, therefore, Catholic schools were all-Irish or all-German or all-Italian, they might be a source of divisiveness. Orestes Brownson, a staunch advocate of Catholic schools, warned that "we cannot favor, under the pretext of providing for Catholic education, a system of schools which will train up our children to be foreigners in the land of their birth." The fact is, according to Leo Pfeffer (*Creeds in Competition*), that there is a greater diversity of ethnic groups today in Catholic schools than in public schools. Why? Because of the policy of assigning children to public schools according to the neighborhood in which they live. This means that there are uniform social, economic and ethnic groups in the classrooms—a condition that may easily breed antagonism to unrepresented groups.

"Such homogeneity," says Pfeffer, "if not completely absent in parochial schools, is far less prominent. If the children in parochial schools are all of one religion, they are more likely to be of different social, economic, racial and ethnic origins."

If Catholic schools are to be acquitted of "ethnic separateness," are they to be indicted on the charge of teaching dogmatic truth that fosters religious intolerance? There is of course no connection between firm faith and neurotic fanaticism. As Jacques Maritain has pointed out, the only genuine tolerance is that of the man who adheres firmly to a truth but who recognizes the dignity of every child of God and his right to worship God according to conscience and to speak of Him from the fullness of his heart.

COMMUNICATIONS

"SURVIVING THE BOMB"

Cambridge, Mass.

TO THE EDITORS: The article by Mr. Vincent Wilson, Jr., "Surviving the Bomb" [May 26], is the work of a man who, like most proponents and opponents of Civil Defense, is less unable than most Americans to think about nuclear war and not merely to extrapolate from conventional war, as do those millions of people who still are apt to say: "Let's fight it out with the Russians and get it over with." Even so, most proponents, including Mr. Wilson and even your own editorial calling for a less hypocritical Civil Defense program, fail to take account of the fact that Civil Defense is not merely defensive but also a provocation which can only lead to the building of still bigger weapons to crash through any conceivable shelters even while, as your editorial wisely observes, we all try to crawl underground. Very few people have thought about what this underground life would be like: our cities would be mostly a shambles at best, prey in the less badly damaged locales to bands of desperate men taking over the shelters by force from earlier more prudent or lucky survivors, who would, no doubt (in the logic of Herman Kahn and other writers on Civil Defense), rebuild the country's military strength so as to have a go at the same game again.

To pretend to defend our cities is simply to assert to the Russians and to the ever waiting Chinese, French, Israelis and other hopeful atomic powers,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that we are preparing to continue the Dulles policy of threatening to use the bomb as the magic solvent for difficult diplomatic impasses. As your editorial indicates, we would be deceiving our own people as well, lulling them not only into a false security but a false belligerence. Conceivably, as Kenneth Boulding has suggested, a shelter program for some rural areas, based entirely on the not unrealistic assumption that bombs could fall by accident rather than by design, would be prudent and would not step up the Cold War. For it would make clear that we do not plan the massive onslaught on our own population that would be necessary to force every city dweller into a shelter, while at the same time we were taking out unthreatening insurance against the possibility of disaster. Those who talk as Mr. Wilson does, of rekindling the "kind of citizen response symbolized by the Minuteman" through building private shelters, cannot really have envisaged what our society and its freedoms would look like the day after even a "moderate" nuclear attack—the utter chaos, the moral desolation, the death of hope.

DAVID RIESMAN.

BOOKS

Toward a Radical Reorientation in Learning

THE CRISIS OF WESTERN EDUCATION. By Christopher Dawson. Sheed & Ward. $3.95.

By THOMAS MOLNAR

IT IS characteristic of the present concern of historians and philosophers like Christopher Dawson to regard education as the crucial domain not only in the battle for man's mind but also for the entire destiny of Western civilization. I say this is a characteristic concern because education today is less and less the traditional pursuit of intellectual and cultural excellence within a well-defined institutional framework; it is, rather, a secularistic religion promoted by the State and by ideological pressure groups.

In trying to prove this thesis, Dawson traces a rapid yet accurate picture of the history of education, and shows the eighteenth-century break with the religious and classical tradition as having been a break in the educational continuity as well. It is quite natural that the second part of his book should be devoted mainly to American schools, in theory and practice, since what he calls the democratic ideology is best seen at work in our grade and high schools, colleges and universities. This is because the United States, born in the intellectual climate of the Enlightenment, has seen its schools permeated with a secularistic spirit strong enough to overcome the weakening resistance of Protestant church-sponsored education. "The separation of Church and State," Dawson notes, "which was originally a purely political measure has been extended to the educational field and has resulted in the exclusion of religion from the domain of public education." Financially and ideologically, it is increasingly difficult for the private school to compete with the public educational system: the present controversy over federal aid to education underlines the issue.

Dawson's message, valid especially for our country, is that Catholics are now in a position to combat the fragmentation and despiritualization of Western culture by restoring first the Christian content in their own educational system, then by trying to inspire others to do the same. Dawson is one of many writers (this reviewer begs to be counted among them) to attach great hopes to the ripening fruits of American Catholic consciousness and to expect this strong minority to take a frankly directing role within our civilization. As Dawson puts it, it is now time for Christians "to work for a real restoration of Christian culture rather than merely to fight a defensive action in a purely conservative spirit."

These are good and strong words, needed to be said by a man of the author's caliber to the timid among us. But let us see what justifies such words and what are the prospects of turning them into deeds.

Dawson takes up arms on two fronts: he notes the gradual disappearance of cultural concern and even of the concept of culture in the schools, and calls for a strengthening of the awareness of Western continuity and ideal of excellence. In the present technological world, although the West leads other peoples to an improvement in their conditions of life, Western man himself is in danger of "acquiring a position of cultural inferiority. He might become more conscious of the spiritual values of other cultures while regarding Western culture as a technological order without moral values and spiritual foundations." In other words, the West may fall into its own technological trap, while other nations realize that in the battle for a place under the sun one requires moral and spiritual strength as well.

The danger Dawson perceives has one of its deepest roots in "the modern democrat's naive faith" that while culture is a desirable thing, one may purchase it without "the painful process of social and intellectual discipline by which that [cultural] inheritance has been acquired and transmitted." In our American civilization at present, in Dawson's view, it is the Catholics' burden to reawaken those in schools to the reality of their heritage. But "what we need," he says, "is not an encyclopedic knowledge of all the products of Christian culture, but a study of the culture-process itself from its spiritual and theological roots, through its organic historical growth to its cultural fruits."

From his limited teaching experience in this country Dawson does not perhaps know how right he is. With all the stress on "creativity,"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"culture patterns," and "sociological psychology," our students lack even the alphabet of true insight into literature, philosophy, history, art and language; everything is reduced to a blind idolatry of the present—for all the possible trivial reasons.

European schools, however, often run by freethinker, even Marxist personnel in Ministries of Education, have nevertheless retained the Christian and classical "integrative principle" so dear to Dawson; in our secularized public schools this has been carefully extirpated, so that our students are not prepared to become civilized beings but nomads wandering in what Professor Arthur Bestor has described as educational wastelands.

What are the prospects that Dawson's recommendations will be heeded? He himself remarks that such programs as the Great Books are significant efforts in the right direction. But a warning is tacitly addressed to many Catholic schools and colleges whose curriculum and educational standards are the same as, or possibly lower than those of corresponding public schools, but which suffer, in addition, from a special parochial conformism too. For such schools "religion" and "culture" are contradictory terms, and the philosophic mind begins and ends with the prayer book and regular Mass attendance. It is obvious that Dawson's insistence on a "radical reform of Christian education" calls for an altogether different mentality.

And yet, Dawson is right to demand of Catholics the bulk of the work of reorientation in learning. Their faith and their Church depend on higher, divine support; but their institutional life and their real contribution to society need a living contact with the sources of their historical tradition.

Study in Anglo-French Differences

DON'T TELL ALFRED. By Nancy Mitford. Harper. $3.95.

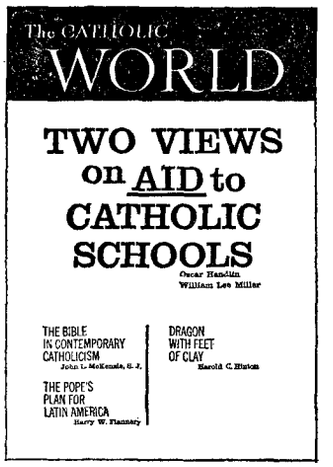
By ANNE FREMANTLE

EVERYONE should be told that this is one of Miss Mitford's very best. Not, perhaps, wholly as perfect as *The Blessing,* but definitely a runner-up. And many of the same enchanting characters appear as in *The Pursuit of Love* and *Love in a Cold Climate,* and their children are giggles from the same guffaw. Fanny, the heroine of *Don't Tell Alfred,* is the happily married mother of four sons. Middle-aged, a trifle moth-eaten, she is in town for a day's shopping when Alfred, her husband, pastoral theologian at Oxford, is, quite unexpectedly, made British Ambassador to Paris.

The Leones have been too gay, too *ancien régime,* too fabulously chic. Dowdy Fanny, whose assets are that she can never remember names or faces, that she is a poor housekeeper, that she is used, as a don's wife in Oxford, to kiss all and sundry, bestowing family pecks impartially, and that she has weak ankles and topples easily, is to prove a welcome change to the blasé Parisians.

But she has constant crises with which to cope. The first is Lady Leone. "The most beautiful woman in the world" does not wish to leave the plum of all diplomatic posts. So she continues to camp in the embassy, in rooms on the right hand side of the courtyard, giving rollicking parties to assorted dukes, Rothschilds and cabinet ministers. Phillip, Fanny's *aide mémoire,* who dotes on Lady Leone, recommends that she be bored out; no other means will dislodge her. But it is Uncle Davey, summoned by Fanny, who does the trick, and when Lady Leone's *entresol* is deserted by her frivolous guests, she herself quite literally sweeps down and out.

Her departure brings other problems. Northey, Fanny's exquisite niece, arrives in a cattle-boat from Glascow, brimming as usual (her eyes with tears). Of course all succumb to her, Fanny and Alfred first of all. But the ravishing child com-



In the July issue of The Catholic World...

TWO VIEWS ON AID TO CATHOLIC SCHOOLS: **Oscar Handlin,** *Center for the Study of the History of Liberty in America, Harvard University, and* **William Lee Miller,** *Fund for the Republic Center for the Study of Democratic Institutions.*

THE BIBLE IN CONTEMPORARY CATHOLICISM by John L. McKenzie, S.J., *author of The Two-Edged Sword.* **RED DRAGON WITH FEET OF CLAY by Harold Hinton,** *expert on Russian and East Asian affairs.* **THE POPE'S PLAN FOR LATIN AMERICA by Harry W. Flannery.**

Avery Dulles, S.J., reviews **The Spirit of Protestantism** *by Robert McAfee Brown;* William B. Ball reviews **Life, Death and the Law** *by Norman St. John-Stevas;* and Robert Morris reviews **A Living Bill of Rights** *by William O. Douglas.*

SPECIAL OFFER! Send in the coupon below and we will start your subscription with this issue—and send you as a *free gift* the new FOUR GREAT ENCYCLICALS OF POPE PIUS XII which contains the important encyclicals on the Mystical Body, the Foundations of Catholic Doctrine, Biblical Studies, Liturgy, as well as the discourse on "The World Community and Religious Tolerance."

THE CATHOLIC WORLD, Room 514
180 Varick St., New York 14, N.Y.

Start my subscription to The Catholic World with the July issue, send me the free gift copy of Four Great Encyclicals.

....One year, $6 ....Two years, $10
....Payment enclosed ....Bill me

NAME .....
STREET .....
CITY..... ZONE.... STATE.....

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

plicates international relations continually. As, for example, when she takes the Embassy Rolls to drive a hundred miles to the sea to release a gift of live lobsters given Alfred by a French politician, compounding the felony by taking said politician's rival with her for company in the car.

Fanny and Alfred's children, too, have a nuisance value to rival Northey's. One, a bearded Zen Buddhist with a silent, pregnant wife and adopted Chinese baby, camps in the best Embassy bedroom, making pie of it. The other, shepherding tourists around Europe for large sums in charabancs, uses the Embassy for refueling his victims. Uncle Matthew reappears, having wonderfully organized his life, with a tame taxi driver who takes him early each morning to the Army and Navy Stores (his wife wishes he would only give her a penny for every pound he spends at the Stores).

All in all, this novel is crammed with vitamins, with wit, nostalgia, and trenchant comment. Miss Mitford understands the intricacies of French politics better than anyone else alive and explains them painlessly. Indeed, she provides sheer rollicking fun as well as a deep down tenderness for human foibles that she deftly conceals. She is perhaps the nearest our blurred, woolly and sadisto-sentimental age has gotten to the sane simplicity of Jane Austen. There is, in Miss Mitford, the same Chanel-like clarity of thought and line, the same deceptively unadorned style that is present almost by its absence. For she is, under it all, a serious writer, an artist who senses and sees the quirks and quiddities of the human condition.

Yet she is not, for all her passion for the French, that "devil incarnate" (as the Elizabethans put it), an Englishwoman expatriated. But rather, an Englishwoman in love with France. As tonic, as sheer unadulterated pleasure, and as an excellent study in Anglo-French differences, this really vintage Mitford should be required summer reading for any U.S. citizen who proposes to cross the pond.

Challenge of Contemporary Philosophy

LANGUAGE, LOGIC AND GOD. By Frederick Ferré. Harper. $3.50.

By MICHAEL NOVAK

MR. FERRÉ, who teaches at Mt. Holyoke College, has turned in a remarkably succinct, clear, and comprehensive report on the confrontation of modern Anglo-American philosophy and theology. Often his work results in more than mere reportage; after fair and sympathetic presentation of a position, his critique is generally not only incisive but also creative. He is on the move towards a position of his own, and it is perhaps this intellectual involvement of his that makes his dialectic exciting. The reader ought, of course, to be warned that "exciting" as contemporary philosophy goes does not mean "hair-raising" or anything like it. Nevertheless, contemporary philosophy offers a withering—though sometimes complacent—challenge to traditional philosophy, a great deal of which it believes "rests on a mistake."

Linguistic philosophy, Mr. Ferré warns, is of many varieties; among these, nevertheless, family resemblances may be detected and certain characteristic positions isolated. As the modern physical sciences have preempted cosmology, and psychology has stolen much of earlier epistemology, modern philosophers have had to try to find something proper to philosophy that special sciences could not take. It had begun to look as though philosophy exists only in proportion to our ignorance. The philosophers were embarrassed to find themselves almost without a job. They set themselves to finding one, and gradually accepted several propositions as cornerstones of a new edifice. Then they were ready for business again. The propositions which they accepted Mr. Ferré lists as the following: First, philosophy *qua* philosophy is empirically uninformative. Secondly, linguistic significance is the primary subject matter of philosophy. Thirdly, the proper locus of meaning is the proposition or statement. Finally, the function of philosophy—its method and its goal—is the analysis of the meaning of language. Mr. Ferré quotes A. J. Ayer: "I think it can be shown that the majority of those who are commonly supposed to have been great philosophers were primarily not metaphysicians but analysts" and Ayer's citations range from Plato and Aristotle to Locke, Hume and Kant.

Verificational analysis, as Ferré christens the general movement next establishes that "the meaning of a sentence is the method of its verification." What can be verified—or falsified—in terms of a possible sense-experience can have meaning; what cannot is simply meaningless. In this light, theological language seems to be "incomprehensibility tinged with emotion."

Now what does the sentence "God exists" mean? If it means that there is order in the universe and design in nature, that is *all* it means. That alone is verifiable in sense-experience. "God exists" does not mean then that there is a *God*, it is a statement about the regularity in nature. Again, the testimony of mystics is equivalent only to statements about the mystics' state of mind. Nor can we infer God from visions, even public ones, since we have no experience of a connection between God and the apparition as we have between smoke and fire. Miracles do not help, because miracles are not in principle open to the scientific method of explanation; for miracles are unpredictable, irrepeatable, and do not come under a law but are *ad hoc*. To explain them as "supernatural" is to give them a name with no factual meaning; it is not to explain them, let alone make them strong enough to bear an inference to a cause. God is simply outside our range of sense-experience. The analysis of statements about Him reveals nothing but sense-experience; *He* never shows up in them at all. But verificational analysis has moved beyond agnosticism; making two

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

assumptions, the "philosopher of integrity" is forced to admit that there *cannot* be a God.

Mr. Ferré makes pertinent and mostly effective remarks on the limits of such verificational analysis. He modifies some of the pretensions of analysis, but then so have many analysts. He declines to make the assumptions of analysis, but then he does not, here or later, find a crucial and decisive reason for making other assumptions. His strictures weaken, but do not destroy, the case of verificational analysis against theology.

Ferré also considers the most careful objections pressed against theological language, such as those by C. B. Martin and Antony Flew in *New Essays in Philosophical Theology*. He then considers some of the efforts made by contemporary theologians to find what it is that theological statements *say*, if they are something more than scientific factual statements. Thus, theological statements about immortality and resurrection are not statements of fact but affirmations of one-who-must-die that he *matters*. They indicate an attitude toward existence; or they intend to propel towards commitment and to certain moral action; or more, they intend to express what is overwhelmingly important to a man, his "ultimate concern." Again Ferré raises the right question. Given the religious and the atheistic attitudes, commitments, concerns and patterns, what intellectual basis is there for discrimination? Or are religious statements merely like poetry or the exhortation of ethics? And Mr. Ferré shows how these questions would be answered within his approach to metaphysics.

Cardinal Newman, of course, in his *Grammar of Assent*, provided a far more thorough investigation of the daily tests to which metaphysical system is subjected than Mr. Ferré (in two-hundred pages) can provide. It is striking to find a modern Protestant philosopher-theologian insisting so strongly on the intellectual content of faith as Mr. Ferré does; and it seems to me those Catholic philosopher-theologians who have long pursued the relation between personal experience and intellectual assent, in Newman's path, would find rapport with Mr. Ferré. It is striking also that Mr. Ferré, impelled by his theological interests, is pushing outwards on the narrow walls of linguistic analysis to reach *all* kinds of language; this effort seems to correspond with the movement of analysis itself. Finally, it is striking that Mr. Ferré ends in the pursuit of a metaphysics, a metaphysics of understanding, a pursuit neither purely empirical nor purely formal. For it seems that if a breakthrough can be made here, then a whole tradition of philosophy will be reversed and the grip of the analytic-synthetic antinomy will be broken.

The gravest objection to Mr. Ferré's book is an objection which he levelled at many others whom he criticized: he has not yet tied understanding down to the question of error and illusion. He has not examined the workings of the rational judgment, in its pursuit of the unconditioned, as, for example, Bernard Lonegan has done. What if the Christian metaphysic only *seems* more livable, more sensible? He binds us to the Christian system by mere threads of intelligence; this is already something, and indeed an advance over recent generations. But what we want are solid cords, a natural theology in its rightful vigor.

We are never going to develop these, however, except by mastering the material Mr. Ferré has suggested; I am afraid that some American Catholic colleges and some American seminaries might never have felt these bracing winds of contemporary criticism, and are sleeping the bored sleep of what Maritain has called the "seven centuries of laziness."

REVIEWERS

Thomas Molnar is the author of *Bernanos; His Political Thought and Prophecy* and the recently published *The Future of Education*.

Anne Fremantle is well known as novelist, critic and lecturer.

Michael Novak, a frequent contributor, writes for a number of magazines on philosophical and literary matters.

WANTED

CATHOLIC MEN

FOR OVERSEAS EMPLOYMENT

Catholic Men are needed to administer welfare and relief programs under Catholic auspices in Africa and Latin America. College graduates, minimum age 30, at least five years background in administration, finance or social service. Must be U.S. citizens; preferably with knowledge of French or Spanish. Send resume to Box 630, The Commonweal, 232 Madison Ave., New York 16, N.Y.

BARNES & NOBLE, Inc.
105 Fifth Avenue, New York 3, N.Y.
Over 1,000,000 Used & New Textbooks of all publishers at reduced prices

Change of Address

• SUBSCRIBERS should notify the magazine one month in advance of a change in address. Please enclose portion of our wrapper showing current address.

Classified

• RATES: 20¢ a word, 12 words minimum. Centered lines: $1.20 a line, 2 lines minimum. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times. Payable with order.

Irish Books and Gifts

• Books, Linens, Gifts, Catalogs IRISH INDUSTRIES DEPOT, INC. 876 Lexington Ave. (near 65th), New York 21, N.Y.

Handmade Wedding Bands

• HANDMADE LITURGICAL WEDDING BANDS. Renard A. Koehnemann, c/o St. Benet Shop, Jackson & Wabash Aves., Chicago 4, Ill.

Catholic Books

• CATHOLIC BOOKS, NEW and USED Free Lists, Free Search Service C. F. PETELLE, Box 289, Maywood, Illinois

Housing Investments

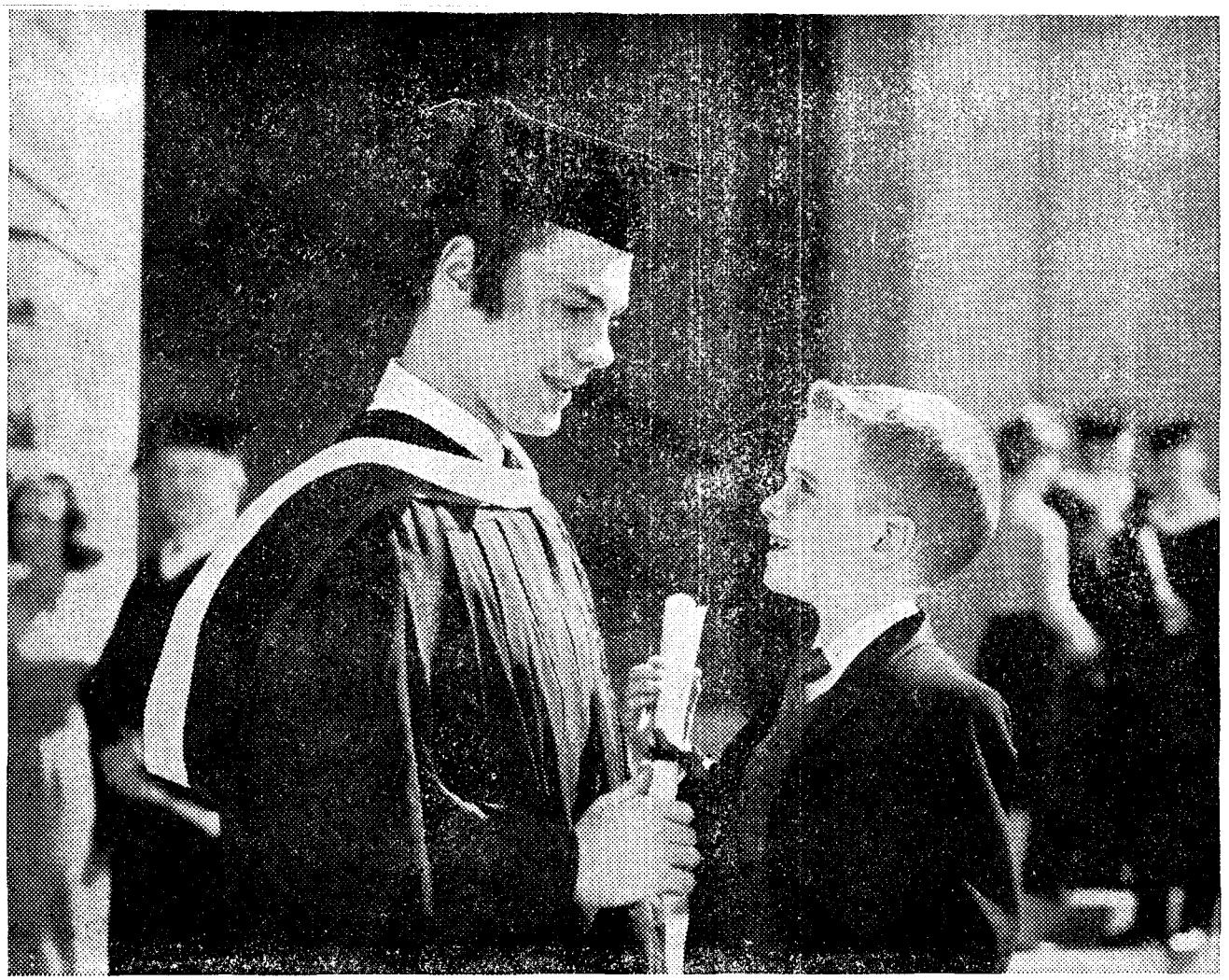
• WANTED: Investors to back their words with deeds. Issue: Housing without discrimination. For prospectus write Morris Milgram, PLANNED COMMUNITIES, 84 Nassau, Princeton, N.J.

A Subscription to The Commonweal is a warmly appreciated Graduation or Ordination Gift

One year, $8

Two years, $15

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



WILL I WEAR ONE OF THOSE WHEN I GROW UP?

Will you?

Of course you want to grow up and be like your big brother—go to college, become an electronics engineer, an architect, a doctor. And we hope you do, because our country is growing and we'll need many more highly trained men and women to keep America strong and free.

Of course you want to go to college!

But, will you? Well, that depends.

It depends on you, of course. You've got to be bright, ambitious, hard-working. But it depends on something else, too. For you to go to college, there has to be a college for you to go to—or room for you in the college you select. Because in ten years—maybe less—applications to colleges and universities from bright boys and girls like you are expected to double. If you and your friends are to receive a really good education, it will mean more classrooms, libraries, up-to-date laboratories—above all, thousands more top-quality professors. And all that will mean money—a great deal of money.

If grown-ups will realize the problem and do something about it, your chances of going to college will improve. Let's hope they start now to give you the gift of knowledge—by helping to support the college of your choice.

If they want to know more about what the college crisis means to you—and to them—tell them to write for a free booklet to Higher Education, Box 36, Times Square Station, New York 36, N. Y.

Good luck, son!

Sponsored in cooperation with The Advertising Council and the Council for Financial Aid to Education.

HIGHER EDUCATION
KEEP IT BRIGHT

SPONSOR

ADVERTISING COUNCIL PUBLIC SERVICE

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED